

The Principia.

First Principles in Religion, Morals, Government, and the Economy of Life.

VOL. II.—No. 49.

NEW-YORK, SATURDAY, OCTOBER 19, 1861.

WHOLE NUMBER 101.

The Principia

Published Weekly, at 339 Pearl Street, (two doors above
Harpers' Buildings) New-York.

WILLIAM GOODSELL, Editor.

SAMUEL WILDE, Proprietor.

TERMS: One Dollar a year, in advance.

Direct business letters, with remittances, to

MELANCTHON B. WILLIAMS, Publishing Agent,

as above.

PROSPECTUS.

Our object, by this publication, is to promote pure religion, sound morals
Christian reforms; the abolition of slaveholding, caste, the rum-traffic, and
other crimes—the application of Christian principles to all the relations, du-
ties, business arrangements, and aims of life;—to the individual, the family,
the Church, the State, the Nation—to the work of converting the world to
God, restoring the common brotherhood of man, and rendering Society the
type of heaven. Our text book is the Bible; our standard, the Divine law;
our expediency, obedience; our plan, the Gospel; our trust, the Divine prom-
ises; our panoply, the whole armor of God.

Editors friendly, please copy, or notice.

THE BIBLE ABOLITIONIST.

Containing the testimony of the Scriptures against Slavery, and the Scriptural
method of treating it.

"To the law and to the testimony: if they speak not according to this
word, it is because there is no light in them." Isa. viii. 20. "All Scripture is
given by inspiration of God, and is profitable for doctrine, for correction, for
instruction in righteousness: That the man of God might be perfect, thor-
oughly furnished unto all good works." II Tim. iii. 16, 17.

Part III.—Slaveholding brought directly to the test of the
Bible.

CHAPTER XXX.

[Continued.]

THE PROPHECY OF EZEKIEL.

Ezekiel prophesied "among the captives in Chaldea, dur-
ing the latter part of the time that Jeremiah was em-
ployed at Jerusalem, and till some time after the destruc-
tion of their city. He seems to have been carried into cap-
tivity with Zedekiah. His prophecies contain severe re-
proofs of the enormous wickedness both of the Jews at Je-
rusalem and of the captives, and the whole nation, with
their kings, princes, priests, and prophets, and awful pre-
dictions against them."—Scott's Commentary.

The following extracts will show that oppression, in va-
rious forms was among the sins conspicuously reprov-
ed.

"If a man be just, and do that which is lawful and right,
and have not oppressed any, hath spoiled
none by violence, hath given his bread to the hungry, and
hath covered the naked with a garment, hath executed judg-
ment between a man and his neighbor, he shall surely live,
saith the Lord God." (Chap. xviii. 5-9.)

But this was not the character of the nation. Being car-
ried, in the Spirit to the east gate of the temple, where he
saw several of the princes, who are named, the prophet
was commanded to prophecy, and say:

"Thus saith the Lord, O house of Israel, . . . Ye
have multiplied your slain in this city, (Jerusalem) and ye
have filled the streets with the slain. Therefore, thus saith
the Lord God: Your slain, whom you have laid in the
midst of it, they are the flesh, and the city is the cauldron,
but I will bring you forth, in the midst of it." (Chap. xi.
5-7.)

It is to be remembered that God charged the inhabitants
of Judah and Jerusalem with having their "hands filled
with blood," because they neglected to "seek judgment,
and relieve the oppressed, to judge the fatherless and to
plead for the widow." See Isaiah, Chap. I, which we have
already considered. The justice of this will be apparent,
when it is remembered that oppression, in most or all of its
forms, shortens life, as really as if violent blows were in-
flicted, and that it is as murderous to destroy and waste a-
way human life, by inches, as it is to take it at once, nay,
that in many instances it is more cruel. "To use up a gang
of slaves once in seven years" on a rice or sugar planta-
tion, is one of the worst forms of murder. Whether the
murders reprov-
ed by Ezekiel were inflicted suddenly and

directly, or slowly and circuitously, we are not explicitly
informed. Both forms were perhaps, frequent, as we know
they are in all slave States, especially in our own, where
all effective legal protection is withdrawn.

The thirteenth chapter of this prophecy, which we need
not copy entire, contains terrible reproofs of the false pro-
phets, who were like "foxes in the deserts," subtle and
crafty, seeing lies and speaking vanity, "seducing the peo-
ple, and saying peace, peace, and there was no peace, and
one built up a wall, and lo, others daubed it with untem-
pered mortar," and whose work God threatened to over-
throw. The whole chapter deserves careful study, as de-
scriptive of a priesthood in league with oppression, and de-
stroying souls for hire.

In the sixteenth Chapter, the people of Judah and Jeru-
salem are compared to those of Sodom and Gomorrah, (as
in the first chapter of Isaiah,) and the reason is thus given,
"Behold, this was the iniquity of thy sister Sodom, pride
fullness of bread, and abundant idleness was in her and in
her daughters, neither did they strengthen the hand of the
poor and needy. And they were haughty, and committed
abomination before me, therefore I took them away, as I
saw good." (v. 49-50.)

Thus we have the double testimony of the two prophets,
Isaiah and Ezekiel, or rather we have the testimony of the
spirit of prophecy, by the lips of the two prophets, in their
two distinct messages, that God regards any people who
permit oppression, or who neglect to "strengthen the hand
of the poor and needy," as being guilty, essentially, of the
crowning sin of Sodom and Gomorrah, the sin on account
of which, with the sins naturally connected with it, those
cities were destroyed. This is God's declaration. It will
avail nothing for any one to find fault with it, unless he is
prepared to confront his Maker on the subject, or unless he
is prepared to deny that the Bible is God's Word. Those
who cry out against the "extravagance," the "radicalism,"
the "ultraism," the "censoriousness," the "unchristian spir-
it," the "fanaticism" of the statement, and of those who
make it, may well be reminded that their controversy is
with the Jehovah of the Scriptures, the God of the Bible,
the God and Father of our Lord Jesus Christ, the "King
Eternal, Immortal, Invisible." Let them prepare to settle
the controversy with him. There his testimony stands, and
there it will stand, while the Bible remains. While it does
stand, the feeblest, humblest believer, may boldly repeat
the testimony, regardless of the contradiction of the most
learned and venerated of the prophets who cry "peace
peace," while the groans of four millions of our oppressed
countrymen, testify that "there is no peace." "The testi-
mony of the Lord is sure, making wise the simple." (Psalm
xix. 7.)

"Thy sister Sodom was not named by thee, in the day of
thy pride." [Ezek. xvi. 56.]

The worshippers in Judah and Jerusalem, who heard
and spurned the divine messages by Isaiah and Ezekiel,
were offended, undoubtedly, at being ranked with the peo-
ple of Sodom and Gomorrah. Their spiritual pride forbade
them to think, much less to speak, of the affinity between
themselves and the Sodomites. But their pride and self-
confidence did not alter the fact, nor turn away its effects.

THE CLAIM AND COMMAND OF GOD FOR NATIONAL EMANCIPATION, AS REQUIRED AND CONFIRMED BY DIVINE PROVIDENCE IN THE CONSTITUTION.

SKETCH OF A SERMON BY THE REV. DR. CHEEVER.

Delivered at the Church of the Puritans, Sunday evening,
Oct. 13th, 1861.*

TEXT:—"And the Lord said unto me, A conspiracy is
found among the men of Judah, and among the inhabitants

* Our readers will understand that this is not the entire sermon
as delivered; but such extracts from it, and such an abstract of it,
as will give some idea of the main drift of the argument.—EDITOR.

of Jerusalem. They are turned back to the iniquities of
their forefathers, which refused to hear my words; the
house of Israel and the house of Judah have broken my
Covenant, which I made with their fathers"—"They have
spoken words, swearing falsely in making a covenant; thus
judgment springeth up as hemlock in the furrows of the
field."—Jer. xi. 9-10; and Hosea x. 4.

You are not to suppose that this dreadful corruption and
violation of their Constitution, and this establishment in the
land as part of the Government, of sins that God had ex-
pressly, and by name forbidden, on penalty of death, came
in by direct and bold invasion. This would have been im-
possible. The Devil never works in that way, but insinua-
tes his poison by degrees, beginning with flattery and lies,
as in the Garden of Eden, and ending with the fatal sting.
It was a gradual departure from God, and practice of in-
iquity, and at length statutes of protection for it on grounds
of peace, union and expediency. Magistrates were bribed
or persuaded to make unrighteous decisions, and pervert
the law in defence of them, and prophets were found to as-
sert the duty of obeying and sustaining such interpretations,
and parties among the people were formed on their own
ground, and administrations and princes were found to ex-
ecute them, and confirm themselves in power by means of
them, till at length, on the ground of successive decisions,
parties, customs and precedents, all confirming the wicked
perversions of the Constitution, and framing mischief by a
law, some vast and monstrous decision might be issued by
a Supreme Judge, covering and enjoining the whole vil-
lainy in the name of God, as the rule of the Constitution it-
self. There were judges in those days, almost capable o
decisions as sweeping and awful in impiety and villainy as
that of the Chief Justice of the United States Tribunal, that
black men have no rights that white men are bound to res-
pect, only that the distinction of founding this moral assas-
sination of a race upon color, was reserved as possible on-
ly for a christian nation, and a professedly christian Judge
and under a republican form of government, boasted as
being the freest that ever existed. But as of old, these cor-
ruptions and unendurable villainies at length destroyed the
nation, so will they now, except they be abhorred and re-
pent-
ed of, and put away forever. And as of old, just be-
fore the final catastrophe, God granted a last opportunity
of repentance, regeneration and salvation, so now. And as
of old, the consequence of the refusal of this opportunity,
and the determination not to obey God in it, but to held on
to the sin, was the issuing of God's edict of perdition, so we
have reason to believe now, if we disobey God in like man-
ner; as up to the present time we were doing. "Thus saith
the Lord, Ye have not hearkened unto me in proclaiming
liberty; behold I will proclaim a liberty for you to sword,
pestilence and famine; and I will give the men that have
transgressed my covenant, the princes, the priests, and all
the people into the hands of their enemies, and into the
hands of them that seek their life, and into the hands of the
King of Babylon's army." It was said by the false pro-
phets, "It is impossible that God should let the heathen
thus triumph over his own people; these predictions of
God's wrath are false and injurious, and only give aid and
comfort to the enemy; we shall have victory and peace, and
can reconstruct the kingdom on the same slave basis as be-
fore, which is a profitable, and therefore a righteous basis.
Our cause is the cause of God, whereas our enemies are
God's enemies, and He will not suffer them to triumph over
us." The people believed the false prophets, retained the
forbidden iniquity, and perished in that sin. The sin per-
ished with them, but in no other way.

How the contrivances, the stratagems, the dreadful me-
chanics of depravity by which this terrific result was

brought about, and the people moulded and foredoomed to it, comprehended a false interpretation of the divine laws, the Jewish Constitution, and the displacement of it by appendages fastened on it subversive of its righteous purposes and saving power. And astonishing though it be, yet it is a dread and solemn truth, that when this nation was raised from their graves by one of God's great miracles, and brought back into their land, and a new temple constructed for them, and their Messiah and the world's Redeemer appearing in it offered them eternal life, it was again the perversion of their rulers and teachers, the false interpretations of the Word of God, and corruptions of their own Constitution obstinately adhered to and obeyed, that made them reject this last opportunity of mercy, and plunge themselves to the bottom of the gulf, where they are now wallowing in infidelity and misery. We must take warning by this madness. God has given us a last opportunity; it is a day of merciful visitation with us, even this most infernal rebellion and most dreadful war, if we will improve it as God offers it for our complete deliverance from the iniquity by which we have been brought to the verge of ruin; if we will take the power of self-regeneration that God invests us with, in the edict of freedom that he unrolls before us, and puts it in our power to issue, and the accompanying redemption for ourselves from all our evils in this act of benevolence to others in obedience to him. We put it on God's ground, on God's authority, as God's demand; it is impiety to put it on any other. It is terrible audacity for us to say to God, "We will not obey thee, nor do justice to others, till necessity compels us, till it becomes a manifest necessity for our own existence." It is blasphemy in religious teachers to assent to such impiety, and counsel a continued disobedience against God, under the pretense that any active obedience on our part, any positive measure of obedience in the removal of slavery is unnecessary, because the march of events will abolish it, without any need of intervention of ours against it. We cannot endure the thought of our perdition being sealed by such unfaithfulness and hypocrisy on the part of the representatives of Christianity. We cannot endure the thought of our compelling God to abolish slavery only by abolishing us, instead of offering ourselves gratefully, rejoicingly, as his instruments to do his glorious work at the call and by the power of His word, and to the glory of His great name.

A writer in India recently declared that he could not believe that God would let Christianity be defrauded of the honor of putting an end to slavery. Certainly, it is painful beyond all expression to have the opportunity refused by the very ministers of Christianity, to have even the effort to honor God in obeying the Gospel rejected, on the ground that God himself, by the progress of his providence is sure to put an end to slavery without the need of his ministers' agitating, with the Gospel, to that end.

We owe a double reparation to God and to mankind for the odium so long thrown upon the Gospel and religion, and upon freedom and our own constitution. We owe it to all Europe, to all mankind, to redeem republicanism from the shame of being in alliance with slavery, when almost every monarchy in Europe rejects it. England, a monarchy, has got rid of slavery: Russia, an imperial despotism, has put an end to slavery. Our republican government is regarding and enthroning it, as more sacred than any other institution. It is now for us to say whether this war shall be a war to our eternal disgrace, or to our regeneration and praise; whether a war of selfishness, or a war to God's glory, and to the advance of the whole world to a higher elevation, and a nobler plan.

It must be admitted as highly desirable to have God with us, and since there must be war, to have it carried on on christian principles, to have it a christian war. We may place it on such a basis, as to challenge the admiration of the world for its justice, its sacredness, its philanthropy. We may make it on our part one of the most blameless and righteous wars ever waged on earth. But if it be a war for the protection of slavery, then 'one of the most execrable and unrighteous. A voice, clear as a trumpet, ought now to be heard proclaiming the annihilation of the wild and guilty phantasm that man can hold property in man. God has given the opportunity; it is forced upon us, it fills the soul with shame and agony to see our government still pol-

luting itself with the incredible wickedness and meanness of slave catching.

Look at Washington's own declaration in regard to morality and religion as the foundation and support of our government. At this time, when we are abandoning those foundations, and throwing ourselves upon a sea of selfish expediency, we must return to the Word of God.

We have got to settle this mighty catastrophe and conflict upon divine principles. We have got to take God's material, not the politicians' for the beams of the new government. For a new government it must be; a resurrection from the death of sin to a life of holiness, not a Lazarus shrouded in the grave clothes of that old wickedness, but clothes anew in Christ's own image, as the king of righteousness and justice, and henceforth ready to go about the world and teach all nations, no more to hear the disgraceful and unanswerable taunt "Physician, heal thyself!" We must take God's material. But traitors are at work, an army of contractors, demanding the job as Satan's artificers, and intending to reconstruct the fabric of government out of timbers already as brittle as ginger-bread with the dry-rot of their accursed slave robberies and doctrines.

Our blessed Lord, indignant at the desecration of the temple by merchants and merchandise, selling doves and changing money, took a scourge of small cords, and overthrew their tables and drove them all out of the temple. And when they demanded his authority for this, he answered, "Take these things hence,—make not my Father's house an house of merchandize. It is written, my house shall be called the house of prayer; but ye have made it a den of thieves." Nevertheless, what was it they had done? They could plead the very necessities of the temple for their work. Were not the doves appointed to be used in oblations, and was it not for the convenience of worshippers that they kept them there, and for the benefit and support of the temple that they had the conveniences of purchase and of payment? Very likely there were laws passed by the Sanhedrim appointing or allowing these very practices and arrangements, on the ground of carrying out the purposes of the temple worship; just as the Fugitive Slave Bill has been passed, under pretense of accomplishing the objects of our Constitution.

But our blessed Lord declared that God's temple was a house of prayer, and that these things were inconsistent with its object. And just so, the Administration is sacred to justice and liberty, which are God's purposes in judgment; and the Constitution is a temple for those purposes. But how much more inconsistent with those purposes to make it a house of merchandize in human beings, that it was with the purposes of the temple to make that a place of merchandize for doves! The sale of doves was never forbidden of God, and was no sin in itself, but the sale of human beings was forbidden at any rate, anywhere, under penalty of death, as being in itself sinful, and the highest sin against God and humanity.

The Constitution is a temple of government as ordained of God for the prevention and punishment of crime, the encouragement and freedom to do good, and the establishment of righteousness and justice. These purposes, declared of God to be the objects of government, are explicitly declared to be the objects of the Constitution, and all its articles are to be interpreted accordingly, and any practices contradictory are to be forbidden and driven from the temple. Our blessed Lord condemned the Jews for having made the commandment of God of none effect by their traditions. Just so in the pretense of being the owner of a human person and under authority of the wicked fugitive slave law, contrived and appended to the Constitution, the commandment and purpose of justice and freedom in the Constitution are made of no effect, and the Constitution is trampled under foot and violated, by the pretense of its being an authority for the most infamous crime.

The same thing is illustrated in the perverted interpretation of the law of the Sabbath, under which the Pharisees condemned our Lord himself and his disciples, for doing good on the Sabbath day. Our Lord then declared the object and purpose of the Sabbath, and informed them that it was lawful to do good on the Sabbath day; and just so it is lawful to deliver and protect the fugitive from slavery, and it is accordant with the Constitution to do this, the very object of the Constitution, and its supreme interpreting law

being liberty and justice, and the prevention of injustice.

The great indictment of God against our nation, against our government and people, is the crime of having sustained and sanctioned the forbidden claim of property in man, the crime of having admitted, by atrocious perversion and cruel law and precedent, this impious and inhuman claim into a free Constitution, the gift of God's providential mercy, freedom and happiness to all. That this claim could have existed, could have been tolerated, anywhere in the civilized world, at this day, is a standing blot upon Roman Catholic and Protestant Christianity; but for us in this boasted land of freedom and revivals, it is a disgrace and crime unparalleled. It is especially so here, and greatly exasperated in its impiety, because the claim was repudiated by the fathers, who distinctly averred, even while they yielded to what sinful distrust and disobedience of God they claimed to be a necessity, for the establishment of any united government at all, and therefore admitted slaveholding States to the Union,—they averred at the very same time that it was wrong to admit into the Constitution the idea that there can be property in man, and therefore they would not suffer the name slave, or the term slavery, or even servitude to be named in it, because such a term might carry that idea, and it could not be admitted. It is our duty by the will of our fathers, as well as the will of God, to expel such a claim from the Constitution. The permission of this diabolical interpretation is our national disgrace and crime. But if Satan has thus entered and got possession of our Constitution, and of the country by means of it we must turn him out of the Constitution. He has no claim there, on the ground that our fathers let him in, any more than Baal had in Judea, or the ground that former kings had given him an altar there.

The temple in Josiah's time had been so desecrated, that its apartments were filled with abominations, so that, when Josiah entered on his work of reform, he found idols in the possession of the very holy of holies. It was Solomon himself, the builder of that temple, who set up altars to Moloch within its hallowed precincts. And it might have been as justly argued that Josiah had no right to take back the temple to the service of God, because Solomon had set up idol worship in it, as that we are prohibited from administering the Constitution in the service of piety and freedom, because a fugitive slave bill has been grafted on its articles. If Josiah had set up again an image of Baal, right between the cherubim, under the face of the angels, this monster would not have been a viler or more impious audacity and debasement, than the attempt to set up again this dagon of inhumanity and impiety in the temple of our Constitution and religion.

In reference to the charge of atheism upon the Constitution because it did not contain the name of God, He said a man's piety and a nation's, must be found somewhere else than in their creeds, their ecclesiastical and political phylacteries, and the hem of their garments, or it is of little worth. It is in the life and spirit, or else, as God himself said, "He that offereth an oblation is no better than idolator, and he that burneth incense, than if he offered swine's blood. I will have mercy and not sacrifice." When our blessed Lord would teach this great truth to the atheistic Pharisees, he took a little child, a shrinking little prattler that could scarce stand alone. There was no name of God nor any need of it, on the fair sweet forehead of the little creature, nor any profession of religion. He knew nothing about the Athanasian Creed, nor any other creed. Indeed, he could hardly have been old enough to learn and repeat the answer to the question in the Westminster catechism, "What is the chief end of man?" although that answer is so true and grand a description of man's high prerogative and of the end of his being. The little fellow had no phylacteries on his robes, while the Scribes and Pharisees very likely, flaunted their text of Scripture and crimson and gold. Yet our Lord set this little child there, as a symbol of true piety, a model of the trustful, guileless, fearless, unpretending obedient life of a child of God. If we would escape the guilt of atheism, we must do justly, love, mercy, and walk humbly with God. That man is an atheist of the worst stamp, who would obliterate God's image from his fellow man, and sell God's intelligent creatures, God's own children, to the highest bidder on the auction block and that nation is more atheistic than any other on the face

of the earth, that dares set in its Constitution, the right of property in man, and blasphemously claims as a privilege and commission from the Almighty, the business of slave-breeding and trading. We justly require that the Constitution be interpreted in harmony with its declared objects, and if anything be found in it that militates against those objects, the spirit of the Constitution must overrule that inconsistency. If you were raising a building, and discovered that a beam with a vast weight designed to repose upon it, were out of the line of the perpendicular, and would inevitably fall, if run up according to the plan of the architect, would you think yourself bound to execute that mistake, and take its consequences on your head and your children's? Nay, you would know that the purpose of the building, and in the architect in contriving it, required you to bring that beam into a perfect, exact and safe correspondence with the whole structure. Suppose an atheist should say that the toothache was a provision of our frame that ought not to be violated, and that every man's jaws ought to be wrenched so as to correspond with that provision; this would be quite as just and wise as to demand that we interpret the Constitution in favor of oppression. The teeth were made to eat with and not to ache, and an aching tooth, if incurable, must be drawn, and not bring the whole jaw under the law of pain, as its presiding genius. And just so, the Constitution was framed for the establishment of justice and the blessings of liberty, and that being the law of the Constitution, all its articles must be interpreted accordingly.

The Rev. Doctor referred to the Constitution, quoting from Justice Story's principles of interpretation as follows: The preamble reads thus: "We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America." "This preamble," says Judge Story, "is very important, not only as explanatory of the motives and objects of framing the Constitution, but as affording the best key to the true interpretation thereof. For it may well be presumed that the language used will be in conformity to the motives which govern the parties, and the objects to be attained by the instrument. If any provision is susceptible of two interpretations, that ought to be adopted and adhered to, which best harmonizes with the avowed intentions and objects of the authors as gathered from their declarations in the instrument itself."

What climacteric absurdity, what idiocy, that we should be commanded to shoot the rebels themselves, and yet to respect and shield their right of property, especially in their slaves, to do for them the work of their own hounds, to hunt and catch their slaves for them, and to restore them to their owners, and even to advertise for owners, when we are fighting the owners themselves to the death, and killing them as fast we can come at them. We say to the rebels, "Your life is of no value whatever. We would as soon put a bullet through you as we would through a deal board in your own entrenchments. It is indeed one of the first obligations of our government in this war to shoot you or to hang you as speedily as possible. But your slaves, as being your property, are sacred from invasion; their bonds are sacred—more sacred than your lives. Your life is forfeited, and can be taken from you, but your slaves cannot, and our first duty is to protect your slave property for you, it having a religious and Constitutional sacredness, that you do not yourself possess, it being the first duty and the grand mission of our armies in this war to preserve and protect the vested Constitutional rights of the South in slave property. As rebels you are our enemies and we will destroy you; but as slaveholders you are our Southern brethren and friends, and we will protect your right of property in your slaves, even at the sacrifice of thousands of our own soldiers. The vested rights of the South to life, liberty, and the pursuit of happiness, are null and void by this rebellion, but their right of slave property is more sacred than ever. We will ravage your cities, burn your villages, starve your inhabitants, imprison you, hang you, storm you with cannon, impale you; but we will keep your slaves in safety for you; your vested rights in the bodies and souls of your human stock are so absolutely sacred that their protection is to us a law higher than any other, higher

er than even the welfare of our own country, which we prefer to desolate, with the destruction of our soldiery, rather than strike a blow at the sacredness of slave property." The crushing of this rebellion is a great duty, it is essential to the salvation of our country, and the well-being of mankind; nevertheless it must not be carried on, it must be deferred to the last possible moment, if it is to involve the destruction of slavery, if we must strike that blow. Let the rebellion prosper, and decimate our armies, and desolate our country, rather than strike it to the heart through slavery.

In dispossessing the demons of this rebellion, we are not answerable for the swine. Let them drive down over the steep places of this rebellion into the sea and perish in the waters. It were much better that the whole 300,000 slaveholders were annihilated, than the slavery of four millions perpetuated, and the possession of eight millions more with this devil; for that would be the moral even more than the physical perdition of the whole country, slaves, slaveholders, and "poor white trash" together. It was much better as God judged, that Pharaoh and all Egypt should be desolated with plagues and whelmed in the Red Sea, than that the Hebrews should be kept in bondage, and God insulted and defied.

After making some observations by way of application, he closed the discourse, which was listened to with the most eager attention.

For the Principia.

DICTATORSHIP.

DEAR BRO. GOODALL: Though crowded with engagements, I must write you a few lines.

"Dictator" and "Usurper" are epithets which Secessionists and bastard Democrats have often applied to President Lincoln. Such allegations, however, Republicans and Unionists have repelled with scorn. But, it would seem, that Mr. Lincoln is so much in dread of meriting that character, in the eye of rebels, that thus far he has allowed slaveholders to "dictate" to him, how the war should be prosecuted.

This is not all. The President has stabbed his own administration. Neutralizing Gen. Fremont's Proclamation, which did not cover even half the ground which it ought to have covered, he has struck a far heavier blow to weaken the Federal Government and strengthen the Rebel power, than could have been done by a half dozen Bull Run disasters.

From such foolish, criminal blunders—not from the aspiring ambition of Mr. Lincoln—have we reason to fear the uprising of a "Dictator." The most earnest, patriotic and steadfast friends of the Union are constrained to feel and say, that the Administration is not reliable.

A short time since, a Recruiting Officer lectured in this village, and I heard him. He was a man of liberal education and large intelligence, but not an original, radical Abolitionist. His doctrine, however, was, *The slaves must be liberated, or the Rebellion cannot be crushed.*

In my study, the day following his address, he said—(I give his words)—"Abraham Lincoln and William H. Seward are both politically dead and buried." He also affirmed, that it had become a matter of serious consultation of leading minds, *how and when and what efficient individuals shall say to the present Administration, 'stand one side and we will prosecute the war upon just and energetic principles.'* It may be said, this circumstance is a mere straw; but it shows in what direction blows the public wind.

I am not an Alarmist nor a Croaker; but if we are to have a Cæsar or a Napoleon to end this strife, it will be owing to the temporizing policy of our Executive and his Advisers. "He that readeth, let him understand."—Matt 24: 15.

M. THACHER.

NORTH LATITUDE 45° October 9, 1861.

FAST DAY AT WASHINGTON.

Our readers have already been informed that Rev. W. H. Channing (Unitarian) preached an anti-slavery sermon, on Fast-day, at Washington. The following intelligence is from the Washington correspondent of the N. Y. Times, under date of Sept. 30, and published Oct. 3.

On fast day the Union prayer-meeting was held in Dr. Samson's [Baptist] Church. During these meetings it is the custom for those present to address the audience briefly on religious topics, and on the occasion referred to, Mr. Hamlin, of Maine, a near relative of the Vice President,

spoke upon the duty of confessing national as well as personal sins, in order to secure the forgiveness and benediction of the Almighty. After adverting to God's dealing with the Jews, he proceeded to say:

"That the sin of slavery is an abomination in the sight of God cannot be questioned, and that this nation, as such, is guilty of it is equally clear. If, therefore, the people of God do not confess and deplore it most deeply and sincerely, our beloved country may be visited with judgments as severe as those of the Jews, and the day of retribution may be near at hand."

At this point the Chairman, Rev. Dr. Samson, interrupted the speaker, saying that he had introduced a topic forbidden by the rules of the meeting, and would not be allowed to go on. *Slavery is recognized by the Constitution*, and cannot, therefore, be discussed on this occasion.

Mr. Hamlin, unwilling to disturb the solemnity of the meeting, briefly rejoined:

"If Slavery is recognized by the Constitution, it is none the less a sin, and it is none the less our duty to confess and forsake it."

Rev. Dr. Peter Parker, late a missionary to China, but now a wealthy citizen of Washington, here interposed, and remarked with some feeling, "That unless these foreign exciting topics were kept out of the meeting, no good would be accomplished." And thus the gag law applied by Dr. Samson, was sustained by Dr. Parker, and slavery was sustained as an institution too sacred to be questioned. But I learn from Mr. Hamlin that he was approached, after the service was over, by one of the most distinguished and talented ministers in the city, who assured him that he had for some time been debating the propriety of speaking out on this question—that his feelings were entirely in coincidence with those of Mr. H., and that he with difficulty constrained himself to silence for the present, until a favorable occasion shall arise for speaking out. Other distinguished clergymen, Presbyterian and Episcopal, are known to be Anti-Slavery, and occasionally give no uncertain evidences that they are heart and soul against the institution.

We cannot forbear to notice how uniformly "the Constitution" is thrust in the teeth of all who, in Church or State attempt to silence the friends of the enslaved. With an anti-slavery Constitution, it is high time that this objection were silenced.

ST. PATRICK ON SLAVERY.

To the Editor of The N. Y. Tribune.

SIR: In your article, "The Clergy on War," many were pleased to see the testimony of St. Anselm of the 11th century. Allow me to present one 600 years before him, an authority which our Hibernian friends will duly appreciate, and very justly so. The venerable apostle of Ireland left but two well authenticated compositions, and one of these was really a tract or a general epistle against Slavery. The occasion of it was this:

Coroticus, a British chieftain, though professing Christianity, made a descent upon the coast of Ireland and carried off, and sold to the Picts, a number of converts whom St. Patrick had recently baptized. He immediately dispatched a messenger to the slave dealer, requiring that he should instantly release the captives and return them home. The requisition, however, was treated with neglect or contempt; whereupon St. Patrick, styling himself a "Bishop and established in Ireland," thus proclaimed: "To all that fear God—these marauders and robbers are excommunicated and estranged from Christ; and it is not lawful to show them any civility, nor to eat or drink with them, nor to receive their offerings, until they have sincerely repented and made atonement, and liberated those servants and handmaids of Christ." And he further required all the faithful into whose this epistle might fall, "to get it and read it before the people everywhere, and, if possible, to Coroticus himself and communicate it to his soldiers, in the hope that they might return to God." [Lanigan Eccles. Hist. I., p. 297; Moore's History of Ireland, p. 118.] D. D. V.

Morrisania, N. Y.

FREMONT UNSUSTAINED.—"God help us," says the Norristown Republican, "if a timorous, vacillating policy is to be inaugurated by the administration! If President Lincoln and his advisers could have heard the bitter denunciations of this step of his, as we heard it poured forth by loyal and patriotic merchants of Philadelphia, a few days since, their ears would tingle with shame."—Am. Baptist.

WHY FREMONT'S ACT WAS DISAVOWED.—It is palpable that Mr. Holt and the border State men, who acted on the mind of the President in this matter, knew that Kentucky and Missouri swarmed so thick with traitors, that the carrying out of Gen. Fremont's proclamation would be equivalent to an almost universal emancipation. Abolitionism and a pro-slavery rebellion have no affinity. We have never heard of an anti-slavery man who sympathized with the traitors who are aiming at the subversion of the Government. We never knew a sympathizer with treason who was not a pro-slavery man. Men who are not opposed to Slavery are not likely to cherish a deep, unconditional and permanent opposition to Rebellion. Anti-slavery is loyalty necessarily.—Pro-slavery is incipient treason. Every rebel in America is pro-slavery.—Erie True American.

The Principia.

NEW-YORK, SATURDAY, OCTOBER 19, 1861.

LETTERS on business for the *Principia* should be addressed to M. B. WILLIAMS, the Publisher.

LETTERS for the Editor, whether for his consideration, or for the public, should be addressed to WILLIAM GOODSELL.

ORDERS for books or pamphlets may be addressed to either of the above.

But in all cases, the business matter should be on a slip of paper separate from suggestions or communications for the Editor—because business papers must be kept on the Publisher's file, by themselves. For the same reason, what is designed for the Publisher should be on one slip of paper, and matter designed for the Editor's attention or use should be on another, though all may be put into one envelope, and directed to either.

All letters for us should be carefully directed to 339 Pearl street, not to 48 Beekman street, nor to Box 1212, (the former address of Wm. Goodell, where some of his letters continue to be sent.) This is the more important now, as the office of our friends, is now removed; and letters directed there will be liable to be lost.

KEEP IT BEFORE THE PEOPLE THAT THE CONSTITUTION AUTHORIZES THE ABOLITION OF SLAVERY—AND THAT THE SLAVEHOLDERS AND THE POLITICIANS OF ALL PARTIES HAVE CONCEDED THE FACT.

KEEP IT BEFORE THE PEOPLE

That the radical abolition character of the *Constitution* is attested by the pro-slavery demand that the *Constitution* be so amended as forever to prohibit a national abolition of slavery in the slave States!

KEEP IT BEFORE THE PEOPLE that this demand is equivalent to an admission that the *Constitution* of the United States does authorize the abolition of slavery in the slave States, by act of Congress, as Patrick Henry told the Virginia Convention it did, when, in 1789, the question of adopting the *Constitution* was pending before that body.

KEEP IT BEFORE THE PEOPLE that no such amendment would ever have been proposed, had it not been clearly seen that the *Constitution* as it is, conveys the power, and that the contrary interpretation cannot be maintained, and will not bear public inspection.

KEEP IT BEFORE THE PEOPLE that this demand for an amendment of the *Constitution* was occasioned by the extensive circulation at the North and at the South, of such pamphlets as Spooner's *Unconstitutionality of Slavery*, (portions of which had appeared in the *New York Herald*, with a commendatory Notice of Wm. H. Seward) and "Our National Charters," copies of both which had been sent to each member of the Executive Government, each member of Congress, and each Judge of the Supreme Court.

KEEP IT BEFORE THE PEOPLE that, although those works were frequently alluded to, in debates in Congress, no member of either House, and no slaveholder, in or out of Congress, is known to have ever undertaken a refutation of them. And when, in the House of Representatives, GERIT SMITH, first, elaborately and consecutively, and afterward Gen. Granger, briefly and tersely, demonstrated the constitutional power of Congress to abolish slavery, no one adventured a reply to either of them.

KEEP IT BEFORE THE PEOPLE that the demand to so amend the *Constitution* as to forbid a national abolition of slavery in the slave States was made—

First, by slaveholders in and out of Congress during the years 1859 and 1860.

Second, by President Buchanan in his last Annual Message:

Third, by Senator Seward in his famous speeches in the Senate, January 12th and 30th, 1861.

Fourth, by the Senate of the United States when it recommended to the Legislatures of the several States, an amendment of the *Constitution*, for that express purpose.

Fifth, by the House of Representatives of the United States, when it made the same recommendation, soon afterward.

Sixth, by Gov. Morgan, when he recommended to the Legislature of New-York, a ratification of that proposed amendment.

Seventh, by President Lincoln, in his Inaugural Address, wherein he expressed his willingness to accede to such an amendment.

Eighth, by President Lincoln, again, when, in his Message to the the Extra Session of Congress, he reiterated the

declarations of sentiment and policy set forth in his Inaugural.

Ninth, by Mr. Crittenden, who made it the corner-stone of his famous proposals of Pacification and Compromise.

Tenth, by the Committee of Pacification who, in substance, included it in their recommendation, previous to the action of Congress, before mentioned.

Eleventh, By Hon. Andrew Johnson of Tennessee who, in his eloquent speeches in defence of the Administration and the Union, recently, has approvingly adverted to this action of Congress, as conclusive evidence of the wickedness of the rebellion, in rejecting overtures so reasonable and patriotic.

Twelfth, By the *New York Tribune* which, after having endorsed the doctrine of Gen. Granger's Speech, repeatedly hinted its willingness to accept the proposed amendment of the *Constitution*, and recently, (Sept. 7th) copied and adduced the speeches of HON. ANDREW JOHNSON in evidence that Thurlow Weed and the Democratic State Convention and the Democratic State Convention at Syracuse, had slandered the class of "politicians of the North" whom they accused of having "organized and sustained a system of agitation, tending and intending to alienate the different sections of the country, and stir up an irrepressible conflict based upon domestic institutions," &c.

KEEP IT BEFORE THE PEOPLE That, in the light of these undeniable facts of our political history, no slaveholder or pro slavery politician, no Democrat who voted for President Buchanan, no Republican who voted for Abraham Lincoln, and who now sustains him, no member of the Cabinet or of Congress is entitled to assume or to pretend that there is a lack of Constitutional power for a national abolition of slavery, nor can they do so without inconsistency, self-stultification, and self-condemnation, because,

(KEEP IT BEFORE THE PEOPLE!) If the *Constitution*, as it now is, DOES as fully protect slavery as the proposed "amendment" if adopted, would do, then such an amendment would be a needless, superfluous, gratuitous act of wickedness, for the commission of which, not the shadow of an apology could be imagined.

But if the *Constitution* as it is now, DOES NOT as fully protect slavery as the proposed "amendment" if adopted, would do; such an amendment would be an atrocity which no language could adequately describe.

KEEP IT THEN, BEFORE THE PEOPLE, That the Democratic President, Buchanan, and his adherents, and the Republican President, Lincoln, and his adherents, have unitedly attested that under the *Constitution* as it now is, the Federal Government has power to abolish slavery in the States—that they have attested this, in the very act of proposing or consenting to such an amendment of the *Constitution* as has been proposed.

KEEP IT BEFORE THE PEOPLE, That in scores, if not hundreds of public Conventions, the question of the anti-slavery character of the *Constitution* has been discussed, pro and con, with one uniform result, a conviction in the minds of a majority of the audiences that there is ample authority and power in the *Constitution* to warrant and enable Congress to abolish slavery in the States.

KEEP IT BEFORE THE PEOPLE, That, for several years past, no lawyers or politicians capable of discussing such subjects, for the instruction and satisfaction of their hearers have been found willing to risk their reputation, by taking the negative side of the question.

KEEP IT BEFORE THE PEOPLE That, whatever may be the reason why our Government does not abolish slavery in the States—the reason is not that it has no Constitutional authority to do so, nor that a majority of the members of Congress have any Constitutional or conscientious scruples, on that point. As soon as Congress is convinced that the people demand the measure, it will be adopted; whether as a war measure or a peace measure, or both combined. SEND ON THE PETITIONS!

DR. CHEEVER ON THE CONSTITUTION.—Agreeably with his previous notice, Dr. Cheever commenced, last Sabbath Evening, to expose the wickedness of the people and their rulers, in perverting the *Constitution* for the support of slavery. Some may think the topic inappropriate to a Sabbath sermon. But the texts selected and the scriptural illustrations and parallels introduced, were well calculated

to remove the prejudice. He showed that the people of this country, like the Israelites, had misinterpreted the *Constitution* and fundamental law of their Government, in subservience to oppression, and that, as God threatened to punish Israel for that sin, and actually fulfilled his threatening so he will assuredly punish America, unless she repents, and that, in fact, the chastisements of his Providence are already upon us.—In this connection, he noticed, how the *Constitution* has been expounded, not in the light of its own fundamental law, the protection of liberty, and the establishment of justice, but by the slave codes of the South, thus subjecting the *Constitution* itself to the yoke of slavery!

A faithful abstract of the sermon will be found in this week's *Principia*, for the copy of which we are indebted to an enterprising Reporter to the Daily papers. But no mere abstract can do full justice to the Discourse. Some of the most eloquent passages were apparently extemporized, in the delivery, and do not appear to advantage—some of them not at all—in our copy. To appreciate the preacher, and to conceive of the effect upon the audience, one must be himself a listener, and occupy a position to see the action and the expression of the speaker as well as the countenances of the hearers.—That privilege was ours, and we can assure the friends of freedom, out of the city, that the effect was beyond our powers of description, and more cheering than we had ever hoped to witness in this city. To use the words of a friend of ours, who accosted us, as we were passing out, it was "impossible to listen and not be convinced, and imbued with the sentiments of the speaker." This was evidenced in the case of our friend who said it, and who, to our knowledge, had withstood, for a quarter of a century, the appeals of abolitionists. Much is due, doubtless, to the enlightening influences of Divine Providence, in the passing news of the day, but this, we know, does not, of itself, suffice, without the earnest and powerful application of God's word to accompany his Providence.

We were rejoiced to notice that the most radical abolitionism contained in the discourse, and under the most bold and unmitigated expressions of it, in the strongest possible language, was the very portion that most deeply impressed and most powerfully moved the mass of the hearers, eliciting the most hearty and enthusiastic responses.—An instructive comment on the current criticism that enjoins the contrary utterances as necessary to secure popular acceptance. The loud "amen" was twice or thrice followed by a general clapping of hands and similar demonstrations common in large assemblies. Dr. Cheever, on a previous occasion, had requested that these expressions should be withheld, as less suitable to the solemnity of the crisis. But on this occasion the demand for a national abolition of slavery could not be restrained from expressing itself in that manner. We only wished that the President and Cabinet could have been present. The crowd was more dense than the week before. A great change is rapidly taking place in this city.

Only a small portion of the *Constitution* could come under review, in a single discourse—especially as commingled with the parallelisms drawn from the word of God, and the fervid appeals, expostulations, and entreaties with which the practical applications of the subject were enforced.—The speaker gave notice that he intended to resume the subject, next Sabbath evening, and specified, as one of the distinct topics, the constitutional prohibition of bills of attainder, to the State Governments; the provision so notoriously violated by the slave codes of the South.

From Philadelphia we have cheering news that a great change in favor of national abolition is going on, in that city. From the source of the information, we infer that the change is witnessed in what is regarded the higher, the conservative classes of Society.

News of the Day.

SATURDAY, Oct 13.

National Slave Pens at Washington!—One of the heaviest charges against the "Democratic" Administrations was, that they permitted the existence of slave pens in the Federal District. For this, as much as for any thing, the people determined to displace them. It was reserved for the "Republican" Administration, elected in their stead, to establish

slave pens at the Capital in the name of the Nation! a climax of servility never before reached.

The correspondent of the *Independent* writes:

Our city jail is crowded with fugitive slaves. They are without claimants, and many of them doubtless once belonged to men now in the rebel ranks. One of them certainly did, for his last master was John A. Washington, of the Mount Vernon estate. By what statute these slaves are kept in the U. S. jail, no one seems to know. They are put and kept there by a Republican marshal, and it is a well-known fact that prominent office-holders here hold that the late Confiscation Act does not free the negroes who come under its operation, but simply turns them over from rebel masters to the United States Government—the Government owning them. According to these theorists, the people of the North have become slaveholders by the act of Congress, and it rests with them, through Congress, to decree the fate of the confiscated slaves, whether they shall be sold at auction or freed.

The Administration, and Fremont, Wool, and Butler.

The correspondent of *The Independent* says, further,

It is scarcely necessary to say that the feeling among the politicians of this latitude is against Fremont's proclamation. A majority of the Cabinet agrees with the President, but Secretary Cameron is reported to side very decidedly with the Western General in his policy toward slavery.

It is well known here that Gen. Wool and Gen. Butler sympathize warmly with Gen. Fremont. They agree with him that slavery is the cause of this war, and must be destroyed if it is in the way of the Government, or is in the way of the commander of a military department. So that if Wool proceeds to St. Louis on a tour of observation, he is not likely to interfere with Fremont's policy. As for Gen. Butler, he is temporarily laid upon the shelf, and, it is intimated, for the reason that he is unsound on the question of slavery. He has the promise of a command on one of the coastwise expeditions soon to set out from New York or Fortress Monroe.

Gen. Fremont embarrassed by the Government.—Mr. Gurley, M. C., who has been raising several regiments in Ohio and Missouri by the authority of Gen. Fremont, was embarrassed to find, on his arrival at Washington, that none of Gen. Fremont's permits or commissions were recognized by the President. Col. Wright of Cincinnati, who was commissioned by Gen. Fremont as Colonel, with full power to appoint all the officers of his regiment, and to purchase all clothing and equipments, upon applying to the paymaster for two month's pay, was informed that Gen. Fremont's commissions were worthless. Col. W., appealed to Mr. Gurley, who brought the matter before the President, and he was promptly told that Gen. Fremont had no authority whatever to issue any commission. Consequently, every one of the numerous commissions he has issued are null and void. In the case in which Mr. Gurley is directly interested, the President has interposed to relieve him from embarrassment. He will see that Mr. Gurley's promises to regimental officers are made good.—*Independent.*

The American Board, at its recent meeting at Cleveland, Ohio, took the following action:

John Kingsbury, Esq., of Providence, at the commencement of the regular meeting of the Board, introduced the following resolutions on the state of the country, which were unanimously adopted:

Resolved, That we deeply sympathize with our National Government in its struggle with the rebellion which threatens its very existence, and imperils the success of this missionary Board; and we fervently implore the God of nations so to overrule the conflict that the rebellion may be crushed, slavery, its prime cause, removed, and that peace, prosperity, and righteousness may be permanently established throughout our whole land.

Resolved, That we not only thus pray for deliverance from our present national distress, but also that the nation having been purified in the furnace of affliction, and made meet for the Master's service, shall hereafter render the same devotion to the cause of Christ and Christian missions which is now put forth for the preservation of our beloved country.

The Presbyterian Synod of Genesee, at a meeting, held in the Presbyterian Church, Batavia, N. Y., Sept. 11, 1861, adopted a number of Resolutions, specifying objects of prayer, on the National Fast, among which are the following:

"That God may, in his own wisdom and in his own way, redeem our country from the grand evil that has generated so many other evils in our country; we mean the denuding of all civil and social rights, and that for interminable ages, of our brethren of the species, four or five millions of them, in the midst of us, whose servitude and vassalage are as plainly wrong as the Ten Commandments are plainly right; knowing that God will never authorize the continuance of the former, till he sanctions the repeal of the latter; however it might suit the rapacity, the sordidness, the short-sightedness, and in the shameful impiety of rebellious men."

Troubles of King Cotton.—The recent proclamation of the Governor of Louisiana, forbidding planters sending for-

ward cotton to New Orleans or any other port where it might be seized by the Federal forces, points out a source of internal weakness at the South more dangerous to the new confederacy than the army of the Potomac. It has been the habit of the planters, ever since the country was entitled, at this season to send forward the first of their cotton crop and receive the usual advances from their factors for the same.—*World.*

A bug-bear.—*The World* says that if the Government should proclaim emancipation, a great many of the officers would resign. Who would resign? Would the Fremonts, the Butlers, the Wools, the Stringhams?—The Pattersons doubtless would—and a good riddance it would have been, could it have happened a month or two before the battle at Bull Run.

Is the pro-slavery rebellion to be put down by officers so subservient to slavery that—rather than see it damaged, they would retire from the service of their country? Never! The country has had quite enough of such, already! Let them go—and give place to better men, who, like Garibaldi, prefer fighting for freedom.

Garibaldi.—The Paris Correspondent of the *N. Y. Times*, in a long letter in that paper of this day, gives a circumstantial account, confirmatory of the previous statements that have been made. (1.) That Garibaldi takes a deep interest in the struggle between *Union and Slavery in America*, (of which country he is a naturalized citizen)—(2.) that negotiations had virtually though indirectly been carried on between the friends of Garibaldi, by his consent, with the American Government, in reference to his taking a command in our armies, (3.) that Garibaldi's friends had favored the arrangement, because they supposed "a great field was to be opened for their loved chief in the emancipation of the slaves, and the salvation of the destinies of the great American Republic," (4.) that the king of Italy had objected, not from a want of sympathy with America, but because Garibaldi was wanted in Italy. The writer says—

All this was highly honorable in both Garibaldi and his Generals, and they thereby earned the gratitude of the loyal American people, for their motive was not pure adventure, as might be supposed; their hearts were in the contest, and they felt that there, as well as in Italy, they would be fighting the universal battle of civilization and humanity.

The Catholics and Slavery.—*The Tribune* of this morning contains a long and interesting article signed "*A Catholic*," in which the writer defends his Church from the imputation of being pro-slavery, though he admits, with regret, that many Catholics are. He introduces many historical facts, showing the action taken by the authorities of his Church against slavery, in confirmation of the statements of O. A. Brownson, in his *Quarterly*.

It is generally understood, now that Arch-Bishop Hughes was wronged by the imputation of his being the author of the pro-slavery reply to Mr. Brownson, in the *N. Y. Herald*.

Army of the Potomac.—It is now understood that the army of the Potomac is to be at once divided into *corps d'armee*, each encamping from 30,000 to 50,000 men. Some opposition has been made to this plan by the older Generals, but the counsels of McClellan, strenuously urged, have prevailed.

MONDAY, Oct. 14.

From the West.—Gen. Price is known certainly to be encamped near Papinsville with 20,000 men, 2,000 wagons and an immense number of horses. The Missouri Convention met on Saturday, when the committee on elections presented a report recommending that the state election be deferred till the first Monday of August, 1862, and that the present acting governor, lieutenant-governor and secretary of state be kept in office until after that election. Our correspondent writes us from Sedalia that Gen. Fremont's army is stuck in the mud between California and Sedalia. He confidently predicts that no forward movement will be made from Sedalia for two weeks to come.

It is reported from Louisville that Breckinridge, with several other secession notables, is organizing a large camp at Prestonsburg, Floyd county. He is reported to have collected 6,000 or 7,000 men, and was drilling them eight hours daily.

The Potomac.—The rebels advanced in large force on Saturday in the direction of Lewinsville, driving in our pickets. The divisions of Generals McCall, Smith, Porter, and McDowell were promptly prepared for an apprehended emergency, but nothing further transpired beyond the firing of a few shots from the rebels, which fell short of our troops. About three rebel regiments showed themselves, and the expectation was that a general advance was imminent. Great excitement prevailed in Washington and throughout the Federal lines, but last night it was generally thought that no further attempt at attack would be made.

An expedition up Dumfries Creek was successfully carried out by Lieut. Howell on the 11th inst. A large schooner was burned by his men, intended to be used by the rebels for crossing the Potomac. The feat was accomplished under cover of night, and without any injury to our men, though the rebels opened a heavy fire upon them.

A party of New-York Zouaves, dispatched on a fell expedition from Newport News, were attacked by a scouting party of rebels and driven in with the loss of a team. Brigadier-General Williams had sailed for Hatteras Inlet, to take chief command there.

The South.—Passengers arriving at Baltimore from Norfolk and Richmond, state that the poorer classes in the South are suffering severely and are sick of the war. The prisoners captured on board the *Fanny* had arrived at Norfolk.—*The World.*

"Important, if true." *The Times* informs its readers that "the military history of the rebellion is drawing to its close."—Perhaps so.—We shall see.—But, on what ground does the *Times* predicate its prediction? In the same article it says:

"The war is prosecuted, not to subjugate but to undeceive; to bring the misguided population to hear truth rather than falsehood; to show them, when they will listen, that no right, or institution, or possession of their's is threatened; no function of self-government denied; and to show, whether they will listen or not, that they have miscalculated their importance in the commercial scheme of the world, and their ability to rid themselves of a Government which has given and guaranteed to them, all the elements of prosperity they have possessed."

"The military history of the rebellion," then, is to be terminated by convincing the rebels by our military tactics, that we mean no harm to their "institution" of slavery!—Perhaps so.—We shall see.

But note—further. "This war is prosecuted, not to subjugate, but to undeceive," that is, to *conciliate*! So it would seem! Here we have the philosophy of our military imbecility—the key to the war policy of the Administration, in a nut-shell. Proof positive that efficient warfare against the rebellion, is waiting for a proclamation of liberty to the slaves. Circulate the petitions. Names are more needed, just now, than enlistments. Every name to an abolition petition, strengthens the army more than another soldier, with his bayonet sheathed by conciliation.

Rebel Schooner Burned.—Lieut. Harrell, commanding the steamer *Union*, of the Potomac flotilla, stationed at the mouth of Acquia Creek, learning that the rebels had fitted out a large schooner in Quantico or Dumfries Creek, and had collected a considerable body of troops there, with the intention of crossing the Potomac, determined that the schooner should be destroyed. The success of the expedition was complete.

Billy Wilson's Zouaves have at last found the opportunity which they have so long desired; they have had a fight with the rebels, and, judging from the account which reaches us from a rebel source, they have no cause to be ashamed of the result. A New Orleans dispatch, contained in a copy of the *Norfolk Day-Book*, which has by some means reached Baltimore, states that on the night of the 8th inst., detachments from several Mississippi, Louisiana and Alabama regiments effected a landing on Santa Rosa Island, drove in Wilson's pickets, and shortly afterwards engaged the entire regiment. The Zouaves are credited with having fought with great bravery, and the rebels admit a loss of forty killed and about double that number wounded. Indeed, the dispatch indirectly indicates that the rebels eventually got the worst of the fight, although they claim to have spiked the guns of the Zouaves, destroyed all their camp equipage, and committed great slaughter among them. It will be recollected that some time ago the Zouaves were moved some distance from Fort Pickens, and located in a somewhat isolated position.—*Times.*

The N. Y. Herald is in evident trepidation at the prospects of a war of abolition, and closes a long editorial, today, as follows:

The only way to prevent it lies in the people of the South resuming the exercise of their reason, and recognizing facts as they are, not as demagogues represent them to be. They will then return to their allegiance, and receive the protection of the general government, in all their rights. Otherwise they must either submit to see their cherished institution ruthlessly swept away, which will be the case if the ultra abolitionists obtain the preponderance, or else modified into a sort of Mexican peonage, which would suit the views of the more moderate anti-slavery people. But their only safety lies in returning to their allegiance, and rendering loyal obedience to the Constitution and laws of the United States.

To convince "the South" of this, the *Herald*, on the same page, sends them a brief specimen of "Dr. Cheever's fourth sermon of his series on the Crisis,"—as much as to say, "I

you don't submit, you will have Cheever and the Puritans after you." In this connection, another news item is in place:

It is said that the proclamation of Fremont, in Missouri, has created great terror in New Orleans, so that men are afraid to leave their homes.

The "conciliation" policy of the President's letter to Fremont has doubtless allayed their apprehensions ere this,—breaking the force of the *Herald's* appeal.

TUESDAY, OCT. 15th.

Secretary Cameron has concluded his visit to the seat of war in Missouri, and is now reported to be on his return to Washington. He spent Saturday night in Jefferson City; arrived in Tipton, Gen. Fremont's headquarters, on Sunday morning; rode over to Syracuse in company with Gen. Fremont in the forenoon, and reviewed Gen. McKinstry's division, making a speech at the close; went to Tipton again, where he reviewed Gen. Asboth's division, and returned by special train to St. Louis. Secretary Cameron is supposed, during this brief visit, to have satisfied himself that the affairs in Gen. Fremont's Department are in a highly satisfactory condition,—at least it is so stated in our dispatch. Gen. Fremont is reported to be on the eve of moving, but is greatly embarrassed by want of transportation. Late intelligence from Price's army represent it to be much dissatisfied and demoralized. It was stated to be a short distance south of Johnstown, in Bates county, moving southward.—*Times*.

John Brown, Jr., in a card to the *Cleveland Leader*, contradicts a rumor circulated by "disguised secessionists," that his company of "sharpshooters" is about to be disbanded for lack of numbers; that the enlistment of them was unauthorized, etc. He relates the circumstances that have impeded and delayed his enterprise, but says he has "from sixty to seventy good men and true," and he hopes to make up the proposed "one hundred." He closes with the following appeal:

The chief expense of recruiting this company has thus far come out of my very limited means. Perhaps in the end I may get it back from the Government, perhaps not, since it remains to be proved whether or not we are to have a Government. At least for the present, I very much need the "material aid" which I know many of my friends can furnish. I need it now, and perhaps now more than I ever shall again. I am aware gentlemen are now being peculiarly bled, in support of this war. But I would say these are and must be bleeding times, if we would save anything we have that is worth preserving.

Faithfully yours,
JOHN BROWN, JR.

Cleveland, O., Oct. 12th, 1861.

The Secretary of War has approved the act of General Fremont authorizing ex-Governor Barstow to raise a regiment of Wisconsin cavalry. The regiment will rendezvous at Janesville, Wis.

Gen. Polk made a proposal yesterday to the General in command at Cairo for an exchange of prisoners. General Grant declined, with the promise to refer the matter to higher authority. A detachment of twenty-five Federal cavalry were defeated in a skirmish with one hundred mounted rebels at Beckwith, Mo., losing five killed and five wounded. A detachment of the Twenty-ninth Illinois seized a large amount of corn, and several horses and mules, at Thompson's Farm, Mo., on Sunday.

Richmond.—Copies of Richmond papers to the 11th inst. report that a serious quarrel had occurred between Generals Wise and Floyd, out of charges made against the military management of the latter. Wise himself was ill, almost beyond hope of recovery, and his cause is taken up by the proprietors of the *Inquirer*, who in response to threats of court martial, challenge Floyd to seek the satisfaction usual among gentlemen. The Richmond editors had been requested to draw up an electoral ticket for the rebel congressional election. Roger A. Pryor offers himself as a candidate. The amount of property sequestered since September 30th is stated at \$800,000, including tobacco owned by August Belmont to the value of \$280,000. The rebel soldiers are acknowledged to be in great want of clothing and blankets.

France and America.—A Paris correspondent alludes to the services held in the French capital on the Fast day appointed by the President of the United States. Rev. Dr. McClintock gives the following interesting statement on the same subject in a letter to the *New York Methodist*:

The French Protestants have just decided upon a striking testimony of sympathy with our cause in America—no less than a general union of prayer for America, on the day of humiliation appointed by President Lincoln. The thought seems to have entered into the minds of many Christians in different parts of France at the same time, but it was put into shape by the Count de Gasparin, who wrote a letter to the *Esperance* in the following terms:

"You have read Mr. Lincoln's touching proclamation. At the request of Congress, he has fixed the last Thursday in September as a day of fasting, humiliation and prayer. He speaks as a man who knows what it is to feel his errors and to cry unto God.

"I express, I am sure, the feelings of a large number of Christians, in requesting you to announce in your columns that the same day will also be observed by the children of God in Europe, to unite their fervent prayers with those of their American brethren.

"The object of prayer is, not only the restoration of peace, but also the triumph of a righteous cause; to beseech God to give the inhabitants of the North and of the South the light and power of the Gospel, that they may know the duties of the time, whether those duties relate to slaves or to free colored people.

"You may mention my name, if you choose; but I think that a call, recommended simply by your journal, would have greater weight.

"Endeavor also to have this call reproduced in England, Germany and Switzerland. We must have a general and true union of prayer; and then we shall see the salvation of God.

"A. DE GASPARIN."

Orders to Fremont.—The special correspondent of the *Tribune*, Washington, Oct. 14, says:

Before leaving St. Louis this morning, the Secretary of War, by letter, ordered Gen. Fremont to discontinue, as unnecessary the field works around the city, and that which he is erecting at Jefferson City; to suspend work on the Barracks he is building near his residence for his body guard of three hundred cavalry, and ordered him to employ all the money in the hands of the disbursing officers to the payment of the current expenses of his army in Missouri, and to let all his debts in St. Louis, amounting to \$4,500,000, remain unpaid until they can be properly examined and sent to Washington for settlement. He also ordered that the disbursing officers should disburse their funds and not transfer them to irresponsible agents, persons who do not hold commissions from the President, and are not under bonds; and he further ordered that hereafter, all contracts, necessary to be made, be made by the regular disbursing officer of the army. Gen. Fremont was also informed that payment would not be made to officers appointed by him. It is said there are over two hundred of them whose commissions do not bear the President's signature, and that Paymaster Andrews had been verbally instructed not to make such payments. Special exception was made in favor of officers of volunteers. The number of forts planned by Gen. Fremont for the defence of St. Louis is eleven.

The *Herald* is jubilant over the order of the Secretary of War to Gen. Fremont, and calls it "clipping the feathers of Fremont, the Great Mogul."

WEDNESDAY, Oct 16.

Reported naval victory of the rebels.—The *Norfolk Examiner* of Monday, reports that a naval engagement took place at the head of the Mississippi passes on the night of the 11th. A dispatch is given from Hollins, commanding the rebel fleet at New Orleans, in which he says that he had driven the Federal vessels aground on the Southwest Pass bar, and that he had sunk the *Preble*. The force of the Federal fleet is reported at 40 guns and 1,000 men, and that of the rebels at 16 guns and 300 men. The *Preble* is said to have been sunk by the iron prow of a rebel vessel.

[The story is regarded by many as a fiction, and by many others with distrust, or as an exaggeration.

From the Potomac.—A detachment of federal troops, under Col. McQuade, made a reconnaissance two and a half miles from Falls Church, on the Leesburg turnpike, on Monday, with a view to drawing out a party of rebels concealed there. Several shots were exchanged, but the challenge was declined. The rebels yesterday set fire to the house of Widow Childs, about half way between Falls Church and Lewinsville. The motive is supposed to have been revenge upon the lady's loyalty.

The throwing of a shot into the bank at Quantico Creek by the Pochahontas yesterday, brought out a vigorous response from a rebel battery concealed at that point. After the exchange of a few shots, the Pochahontas retired. The Seminole was also fired upon from other batteries along the river. It is supposed there are several batteries concealed on the bank a few miles from Quantico Creek. The impression is general in Washington that the rebels meditate an attack on the right of the federal lines. A Philadelphia Committee arrived at Washington yesterday, for the purpose of presenting to Gen. Anderson, a testimonial sword.

No more passes are granted to parties wishing to cross the lines to go South.

From the West.—A company of rebels stopped a train on Monday at Rewick, on the North Missouri Railroad, and captured six Union recruiting officers. They fortunately left untouched the express car in the train, which contained 300 Enfield rifles and two tons of military clothing destined for Nebraska. A skirmish occurred near St. Joseph, Mo., on Saturday, in which eight rebels were killed, and five taken prisoners. The reports of a battle between a body of Kansas troops and the advance of Ben McCulloch's army

are confirmed. The battle took place near Shanghai, Boston county, the rebels being driven back, and afterwards pursued forty miles. The federal force was about 3,000 and that of the rebels 2,400. Secretary Cameron was at Indianapolis on Monday night, and yesterday left for Louisville.

From the South.—Richmond papers report that the steamer Nashville ran the blockade at Charleston on the 12th instant, with Senator Mason as Minister to England, and Senator Slidell as Minister to France.—*World*.

The Anti-Fremont combination is daily developing itself; its animus becoming more and more apparent; its boundaries more and more sharply defined. All the journals bent on sheltering the "peculiar institution" from the natural effects of the rebellion, are also bent on hunting down Fremont. Vain is the pretense, at first set up, that the onset is not in consequence of the proclamation, but for other reasons. By some, that pretense is now thrown aside, and the real ground of the assault openly avowed. By others, it is but awkwardly attempted to be concealed. Fremont may have committed military and financial blunders, for aught we know, but the evidence is yet to be produced, and the answer and the rebutting testimony yet to be heard. Whatever may be found true in that matter, the people will be slow to believe that, aside from the hated proclamation, so welcome to the loyal masses, there would have been any public complaint, had the proclamation never have been issued. Why was not the clamor raised before it appeared? Why were there no charges, nor official inquiries, in respect to the cause of the disaster at Bull Run? Why were not the responsible commanders arraigned? The case is too plain to require comment.

Exchange of prisoners.—The government has, indirectly and conditionally, consented to an exchange of prisoners.

Fifty-seven of the rebels, now in custody at Washington and in this harbor—a number corresponding with the number of those lately released at Richmond on parole, and sent home under a flag of truce, by way of Fortress Monroe—are to be released, on taking the oath of allegiance, or giving their parole not to take up arms again against the government.—*Times*.

Navigation of the Potomac.—It turns out—as we supposed it would—that "the navigation of the Potomac is open"—on all occasions and to whomsoever the commanders of the rebel batteries please, and not otherwise. New batteries also are being erected. Says the *Times*, of this morning,

From the Lower Potomac we hear of the erection of new batteries by the rebels, one at the mouth of Quantico Creek, the scene of the late exploit by Lieut. Narrell. The *Pachahontas* and the *Seminole* yesterday exchanged shots with it, but without result.

Fortress Monroe and Hatteras Inlet.—There is no change in the condition of affairs at the latter place. Gen. Mansfield has returned from there, and has assumed command at Camp Hamilton, near the Fortress. A rebel vessel, being fitted out as a privateer, was discovered recently in an opening above Oregon Inlet, and destroyed by Lieut. Murray, of the gunboat *Louisiana*. Information from Sewell's Point, brought over by a number of escaped contrabands, places the number of rebels there at four hundred, with a large number between that point and Norfolk.—*Times*.

A battle predicted. The *Tribune* of this morning predicts a great battle on the Potomac before long. It has been predicted so often, that most people will be slow to believe it, till it comes.

Imaginary difficulties. The *Tribune* winds up a long "Look at the Past" history of anti-slavery effort in England, with—

"Well, the reader will say, what does all this prove? Mainly, that to change the social status of several millions of men was not found to be an easy matter in America. Honest writers, aware by experience of the difficulties of the subject, would not taunt the Anti-Slavery sentiment of America because it does not accomplish the work of years in a single week."

What were the "difficulties" in the case? On the part of the abolitionists, all the "difficulty" was to persuade or compel the Government to act. On the part of the Government, all the "difficulty" was to stave off action by quieting the "agitation." When the former had overcome their "difficulties" and when the latter found their "difficulties" transmuted into an impossibility, there were no other difficulties to be surmounted. The Act and the Proclamation terminated all the "difficulties" forever.

THURSDAY, OCT. 17.

From Washington.—Secretary Seward has issued a circular to the Governors of States bordering on the ocean or

Shanghai, Be-
and afterwards
as about 3,000
ameron was at
y left for Lon-

rt that the sta-
on on the 12th
England, and
ld.

veloping itself;
nt; its bound-
ne journals bent
om the natural
ing down. Fre-
that the onset
but for other
own aside, and

ed. By others,
led. Fremont
blunders, for
produced, and
t to be heard
ter, the people
ated proclama-
ould have been
ever have been
e it appeared?
quiries, in res-
? Why were
The case is

has, indirectly
of prisoners.
t Washington
with the num-
on parole, and
y of Fortress
oath of alle-
ap arms again

t—as we sup-
the Potomac is
the comman-
erwise. Now
Times, of this

rection of new
quantico Creek,
l. The Poca-
shots with it,

s no change in
Mansfield has
and at Camp-
l, being fitted
n an opening
Murray, of the
well's Point,
abands, places
with a large
mes.

arning predicts
It has been
ow to believe

ds up a long
effort in Eng-

and this prove?
veral millions
England, and
rica. Honest
s of the sub-
ent of Ameri-
of years in a

On the part
persuade or
t of the Gov-
off action by
and overcome
their "difficul-
ere no other
e Proclama-

issued a cir-
the ocean or

lake coasts, stating that, in view of the attempts being made by the rebels to embroil the federal government with foreign nations, it is desirable that the coast and lake defenses should be put into effective condition. He suggests that the work should be undertaken by the States individually, in consultation with the Federal government, and that the expense should be ultimately refunded by the nation.

The rebel battery recently discovered at Shipping Point opened its guns on the Pawnee on Tuesday, throwing twenty or thirty shots toward her, but without any injury to the vessel. A stand of color was yesterday presented to the Second New York Zouaves by a deputation from the firemen of this city. A new military department, consisting of the State of New York, with Gov. Morgan as commander, was created yesterday. The government has information that a rebel force of about 30,000 has been dispatched to the vicinity of Aquia Creek, under an impression that a naval expedition was intended to land a large invading force on the Potomac. Picket firing was very active all along the lines yesterday.

From Missouri.—On Tuesday, 600 rebels belonging to Jeff. Thompson's command, fired the Big River Bridge, Mo. A company of forty or fifty federal troops advanced to resist the attempt, and, after a gallant attack, were surrounded and captured with a loss of one killed and six wounded. They were subsequently released on taking oath not to bear arms against the rebels. Jeff. Thompson told the prisoners that he intended to burn other bridges, and that he should soon attack Pilot Knob and Ironton. Col. Caslin had reinforced Ironton, in anticipation of an attack, and the place was considered safe until expected additional troops arrived. The Missouri State Convention had resolved to defer the State election till the first Monday in November, 1862. A resolution was offered authorizing the issue of State treasury notes, redeemable in three years, to the amount of \$2,000,000.—*World*.

The Congregational Association of New York, at its eighth Annual Session at Binghamton, adopted the following:

It having pleased the Great Ruler of nations, in his righteous sovereignty, to visit this nation with the calamity of intestine war, crippling our industry, disabling our commerce, desolating large portions of our territory, and bringing anxiety and sorrow to thousands of families; therefore,

Resolved, That it becometh us as professors and teachers of the Gospel to acknowledge the justice of God in this visitation, and by example and precept to lead the people of our respective churches, and of the communities in which we dwell, to forsake the sins which have called down upon us these fearful but deserved judgments of the Almighty. And,

Whereas He who in the midst of wrath remembereth mercy, by this very outbreak of rebellion, threatening our dearest civil and religious rights, has summoned the nation to the duty and the opportunity of vindicating the constitutional liberty and the good government received from the past; and whereas, the National Government has called upon the people to defend and sustain the Constitution, the Union, and the laws;—therefore,

Resolved, That we pledge to the Government our constant devotion and earnest support in its determination to suppress the iniquitous and formidable rebellion of the South, and to re-establish and enforce the authority of the Constitution over the whole Union. And

Whereas, The immediate occasion of this rebellion and its fomenting spirit was the determination of its leaders to secure and perpetuate the system of slavery; and whereas, there can be no guarantee of peace and prosperity in the Union while slavery exists;—therefore,

Resolved, That we rejoice in every act and declaration of the Government that brings freedom to any of the enslaved, and earnestly hope for some definite and reliable measure for the abolition of slavery as the conclusion of this great conflict for the support of the Government and the Union.

Whereas, In his good providence God has opened the way for the emancipation of the enslaved in this land, either by the instructions of the Government to military commanders to enfranchise all slaves within their several districts, or by general proclamation of the President, or by act of Congress under the state of war;—therefore,

Resolved, That it is our duty as Christian patriots in all proper ways to urge the measure upon the attention of the Government, and to pray for its consummation, lest the condemnation of those who knew their duty to the poor and oppressed, and did it not, should be visited upon the nation.

Resolved, That whatever the issue of the war upon slavery, and whatever political phases the question of slavery may hereafter assume, this Association will adhere to the testimony it has so often borne against the wickedness of holding human beings as property, and against the compound and stupendous iniquity of the whole system of slavery; and that as our Congregational ministry and churches have been so far faithful and persistent in the past, in testifying against slavery as sinful, so they should continue faithful and unremitting in the opposition to it until the iniquity shall be done away.

Resolved, That it becomes us in these times of trial especially to remember them that are in bonds in public and private prayer—commending their cause to the Judge of

all the earth, who shall save the children of the needy, and shall break in pieces the oppressor.

It will be noticed that these Resolutions are ambiguous, being so constructed that Rev. Dr. J. P. Thompson, (who was, very likely, the author or finisher of them,) could vote for them and yet deny that slaveholding is sinful, or that slaveholders are disqualified for church membership—the pretense being that there are slaveholders who do not hold their slaves as "property"—a notorious and impudent untruth. The Association also adopted the following:

Resolved, That in view of the frequent and emphatic declarations of this Association, touching the sinfulness of slavery, and the duty of using all moral and lawful means for its removal, and in view also of the general fidelity of our ministers and churches in carrying out these declarations in preaching and practice, the Association see no occasion for a society extraneous to the churches to incite them to their duty upon this subject, and respectfully leave the "Church Anti-Slavery Society" to pursue, in its own way, whatever duty it feels called to perform in the common effort of our American Christianity for the abolition of slavery.

The "our common American Christianity" so called, does, or does not condemn slaveholding as sinful. If it does, or rather, if it did, it would gratefully welcome the aid of the Church Anti-Slavery Society in its work of counteracting the influence of the Nehemiah Adamses and President Lords, with whose heresies the Congregational Denomination is infested—defending slavery by the Bible!

If it does not condemn slaveholding as sinful, then the implication that the "Church Anti-Slavery Society" is not needed because the Association is doing the same work, is deceptive. In either case it is a pitiful evasion, that would disgrace a political caucus.

FRIDAY, Oct. 18th.

From Washington. The government has information that Messrs. Slidell and Mason are commissioned to Europe for the purpose not only of negotiating with England and France treaties of extraordinary commercial advantage, but also offering to place the confederacy, for a limited period, under the protection of those powers. Out of thirty six rebels prisoners released yesterday under the recent special order, only three consented to take the oath of allegiance, the others took an oath not to bear arms.

The Potomac, &c. Col. Geary, with about 500 men under his command, achieved a gallant victory on Wednesday, at Bolivar, near Harper's Ferry. The enemy's force numbered about 3,000, including cavalry, artillery, and infantry. The fight lasted five hours, the enemy being compelled to retreat three miles. A 32-pounder columbiad was taken from the rebels. Their loss is estimated at 150 killed and wounded, whilst that of Colonel Geary's men is about seven. The Colonel in command of the rebels was killed.

The gunboat Seminole on passing Evansport above Aquia Creek, two or three days ago, was fired upon by the rebel batteries there located. Two shots out of forty took effect upon her, though without any serious injury. The Seminole returned twenty-six shots. The steamer Mount Vernon was fired upon on Wednesday night, at and near Shipping Point, where there are three batteries. Thirty or forty vessels were lying at Smith's Point, afraid to pass the enemy's batteries. A battery has just been opened on Quantico Hill, a short distance above Shipping Point.

The Gunboat Flag has sent a valuable prize to Fortress Monroe, captured near Fort Sumter. It is reported that the U. S. steamer Louisiana has captured twelve schooners without papers, off Chincoteague Island.

Missouri.—A scout who reached Jefferson City on Wednesday, reported that Price's army was at Clintonville, Cedar county, on the Carthage road, on Sunday. The whole force had crossed the Osage, and were in full retreat. Thirty-one additional of the Federal wounded arrived at Rolla from Springfield on Tuesday. The men report that on Monday two companies of mounted men belonging to Gen. Wyman's command, surprised one hundred and thirty rebel cavalry about twenty miles north of Lebanon, completely routing them with a loss of thirty killed and as many taken prisoners. The Federal loss was nominal. Col. Taylor's rebel regiment had left Springfield, it was supposed to join Price's army on the Osage. General Fremont yesterday sent a dispatch to Camp McKinstry, stating his belief that Gen. Price would make a stand at the Osage and offer battle. Adjutant Smith has raised ten thousand men for the Missouri State Militia. Parts of the divisions of Gens. Siegel and Asboth were at Warsaw on Wednesday. Gen. Siegel was in possession of the bridge over the Pomone de Terre river. The enemy's main body was about forty-five miles from Warsaw.—*World*.

SECRETARY SEWARD'S CIRCULAR relative to the national defenses, was received favorably both at Boston and Philadelphia, occasioning in the latter city a fall in stocks. At Boston it had no appreciable effect on the money market.

Family Miscellany.

THE RIGHT MUST WIN.

Oh! it is hard to work for God,
To rise and take his part
Upon this battle-field of earth,
And not sometimes lose heart!

He hides himself so wondrously,
As though there were no God;
He is least seen when all the powers
Of ill are most abroad.

Or he deserts us at the hour
The fight is almost lost;
And seems to leave us to ourselves
Just when we need him most.

Ill masters good; good seems to change
To ill with greatest ease;
And, worst of all, the good with good
Is at cross purposes.

It is not so, but so it looks;
And we lose courage then;
And doubts will come if God hath kept
His promises to men.

Ah! God is other than we think;
His ways are far above,
Far above reason's height, and reached
Only by childlike love.

The look, the fashion of God's ways
Love's life-long study are;
She can be bold, and guess, and act,
When reason would not dare.

She has a prudence of her own;
Her step is firm and free;
Yet there is cautious science, too,
In her simplicity.

Workman of God! oh lose not heart,
But learn what God is like;
And in the darkest battle-field
Thou shalt know where to strike.

Oh, blessed is he to whom is given
The instinct that can tell
That God is on the field when he
Is most invisible!

And blessed is he who can divine
Where real right doth lie,
And dares to take the side that seems
Wrong to man's blindfold eye!

Oh, learn to scorn the praise of men!
Oh, learn to love with God!
For Jesus won the world through shame,
And beckons thee his road.

God's glory is a wondrous thing,
Most strange in all its ways;
And of all things on earth, least like
What men agree to praise.

Muse on his justice, downcast soul!
Muse, and take better heart;
Back with thine angel to the field;
Good luck shall crown thy part!

God's justice is a bed where we
Our anxious hearts may lay,
And, weary with ourselves, may sleep
Our discontent away.

For right is right, since God is God;
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.

From the Sabbath Recorder.

HATING EVIL.

The love of the true, the beautiful, the good, may be a precursor of a righteous heart; but a genuine hatred of evil is a far surer index. A man may be alive to the apprehension and appreciation of a righteous act; but his doxiness over a wicked deed determines the true rank of morality in his heart. He may be eagle-eyed and zealous for the right; but if bat-eyed and sluggish to the wrong, his righteousness is of no effect. He who puts on gloves to handle the thunderbolt of his ire against Satan, is Satan's dupe. Half-heartedness against sin is a half-endorsement of it. There is no safety against wickedness that does not build its bulwarks in a perfect hatred—a hatred deep as the current of life. Vice unrebuked grows alongside the upright man, as thistles grow by the wheat. Plants that wither in the pure heat of the sun, revive when his rays are reflected by the moon. So error, cowering at open rebuke, will muster all its forces if the rebuke comes stammering. Dr. Arnold, of Rugby, once said, "As St. Paul calls char-

ity the bond of perfectness," so this indifference to sin is the bond of wickedness; it is that without which wickedness would presently fall to pieces and perish, and which keeps it in existence and vigor. When Satan proposed to Christ, on the pinnacle of the temple, to make a trial of the angels' care concerning Him, had Christ dallied with his proposal, terms of treaty might have been struck, and friendship secured. But the prophet of Nazareth, giving an example to his followers for all coming time, replied to his satanic majesty, "Get thee behind me, Satan."

He who passes over wickedness in silence will come up to judgment charged with its full endorsement. The father, who gives a sidelong thrust at the church, and draws a half sigh of sympathy with her enemies must turn to himself when he mourns a prodigal son.

If so terrible is the responsibility of the moral man, and so sweeping in its tendencies, what is the true line of duty in the Christian? Certainly, not to be careless of God's truth, and tolerant of man's errors. He cannot wait for the breeze to turn the weather-vane, that he may set his compass thereto. When evil is to be combated, he may not falter, like Cowper's Dubious,

"Who would not, in too positive a tone,
Assert the nose upon his face his own,"

lest he seem over righteous. His zeal may be that of the martyr, rather than the partisan; but as when the intrepid Baptist warned the lascivious Herod of his sin, and Paul thundered at the doors of guilt, he is to storm the citadel of wickedness, girt with his whole armor. What others may think, or say, or do, cannot move him. A clear apprehension of the right and of duty, determines his course. "Alone and single-handed, deserted and derided by the multitude, he has an eye just as clear, a brow as calm, as when the road is trod by a thousand at his side."

"Single was I born, single shall I die, and single go up to judgment," was a Hindoo maxim and a truth. The "beauty of holiness" may draw the righteous man toward heaven; but a perfect hatred of all wickedness can alone make him a watchful and brave soldier.

A. R. C.

JUST WHAT HE WAS WHEN A BOY.

A few evenings since, while slowly making my exit from a crowded lecture-room, where an appreciative audience had been listening with absorbed interest to the glowing pictures of India, presented by a popular and gifted lecturer, an earnest voice by my side exclaimed:

"Just what he was when he was a boy. I heard him offer his first prayer in public, and I shall never forget my feelings. He was just as earnest then as now. You could scarcely breathe for listening."

"But," said a lady in reply, "can you believe all he has said?"

"Yes," was the instant reply. "That boy could never say what was not exactly true. I believe him just as much as I believe the Bible."

I mused upon the words, "Just what he was when he was a boy." The same quick thoughts, glowing with poetic imagery—the same fervid eloquence, seemed to lift the hearer to some lofty stand-point, whence the far-famed luxuriance of Eastern climes stretches out a sea of verdure before his admiring gaze, or amid the oriental grandeur of scenery sees the vast crowds held in thralldom of debasing errors, till his heart glows to stretch forth his hand to those perishing millions, and pluck them as "brands from the burning."

Oh, that these carelessly uttered words might have fallen upon the heart of every boy in our land, waking each realize that even now he is weaving the mantle of his future manhood, tracing his character in dim outline, to which future years shall only add the shading? How wise, then, in youth, to follow noble ambitions, to do those things which are right!—*Mother's Journal.*

HAVE YOU A GRANDMOTHER?

Have you a grandmother, dear little one? Is the warmest corner and the softest chair in your sitting-room filled by one whose locks are blanched, and whose brow is furrowed by years? If so, then you are a blessed child, and ought to be very thankful to the God who has spared this dear and loving heart to guide you, by sweet lessons and gentle example, in the paths of peace. Do you not pity little ones who have no grandmother? Who do you think—

when their mother is busy or away—strokes the weary little head, ties up the bleeding finger, warms within her own the half-frozen hands? Who interests herself in all their tiny affairs, from the flight of a kite to the strapping of a skate? Oh, nobody but "grandmother" can stoop from age and wisdom to be again a child, for your dear sakes.

A few months ago, the children in my house had two grandmothers, both as gentle, loving, and good as any who ever bore the name. One still lives, honored and beloved by the fold of grandchildren among whom she dwells; but the other—pure in heart, merciful, meek, and a peace-maker—she is not, for God has taken her! No more can be done to comfort her; no sweet messages exchanged, no kisses ever more pressed on her pale, soft cheek! She is dead, and her place is vacant; but her memory to those who love her still, is worth more than mines of gold.

This dear grandmother made very little noise in the world; but she left a wider void than many whose names are known to fame. Children miss her gentle tones, while the poor and broken-hearted mourn a real friend.

Thus the children here have one grandmother on earth and one in heaven. May they and all of you, little readers, deal very tenderly with the aged, who are so kind to you, and whom God commands you to honor, for they will soon pass away from your love and care.—*Reaper.*

WASHINGTON'S DISAPPOINTMENTS.

We might puzzle our brain with the question of Washington's great disappointment in regard to the destiny of Virginia. Washington saw the advantages of his native State. "Look," said he to Sir John Sinclair, "look at a map of the United States. See Virginia neither frozen like New-England, nor scorched like the Carolinas and Georgia. See her water-courses and her fruitful soil. Observe her Potomac coming down from the very head-waters of the Ohio, and furnishing the nearest and best line of artificial water-communication with the great West. Here, on the banks of the Potomac, will be the centre of commerce and of civilization on this continent. The capital of the United States will be the London of the New World." These were Washington's expectations. But Virginia has missed this destiny, and steadily subsided from her original preeminence. Western commerce seeks the ocean by the round-about routes of Pennsylvania and New-York. The question, WHY? is troublesomely intrusive, and before we can accept, without misgivings, the superiority of her civilization, the change of her fruitful fields to desert wastes must have a satisfactory explanation.—*Examiner.*

[The above reminds us of Jefferson's prediction that Norfolk in Virginia, or vicinity, would become the commercial emporium of the United States, an opinion which he supported by plausible arguments, which might have proved sound, but for the one comprehensive cause that confuses all our American calculations—SLAVERY.]

THE OLD TESTAMENT.

It cannot have escaped attention that the Old Testament has been invested with a new interest by the awakening of the martial spirit of the North. We believe that it has been read much more than usual within the last few months. More texts have been selected from it. The views which it presents of the dealings of Divine Providence have been presented with new freshness. Not a few of these parallels which the preachers in Cromwellian times used to find between the experiences of past times and of the present have been set forth by our ministers. New light has been shed upon many of the sterner passages of the ancient record. "The Sword of the Lord and of Gideon" suggests to one pastor the cry of "The Sword of the Lord and of Washington." Heshbon and Bashan, which refused a peaceful passage of the Israelites on their way to Canaan, find their imitator in the Monumental City of our day, blocking the path to Washington. Good men, mild men, who have been all their lives perplexed about the imprecatory Psalms, begin to think that there are occasions when some of them are quite applicable. The venerable and sacred book finds its exegesis and vindication in the events, the wishes, and the feelings of men at the present time.—*Providence Journal.*

A good story is told of Rev. Dr. Bellows, [Unitarian] Rev. Dr. Lothrop said to him the other day that after reading Jeff. Davis' Message he could scarcely keep from swearing.

ing. Dr. Bellows said that he had frequently felt so of late, and when he did he always took up the Psalms of David concerning his enemies, which about satisfied him and eased his mind.—*Exchange.*

[The above reminds us that senator SUMNER, if we mistake not, was impelled, in his late speech at Worcester, on the pro-slavery rebellion, to express his feelings by alluding to the sin of Saul, in neglecting to hew Aag in pieces before the Lord, as did the faithful Samuel. We heard another speaker, previously, at the reception of Dr. Cheever, allude to Dr. Emmons' sermon on the above scripture incident, in a similar vein.—We have another kindred illustration, in the fact that most of that school of abolitionists who, twenty years ago, objected to the use of the ballot box against slavery on the ground that the ballot box, reposed on the cartridge box and that we must use only moral suasion and not coercion, are now clamorous for the use of the war power scarcely consenting to co-operate in any other measure—All which only proves (1) that, however men may theorize, human nature, put in the crucible, will reassert her claims, and (2) that human nature harmonizes with the Bible theology at those very points wherein it has been most severely criticized. ED. PRINCIPIA.]

WRITTEN AFTER GOING TO LAW.

The law they say great nature's chain connects,
That causes ever must produce effects;
In me behold reversed great nature's laws,—
All my effects lost by—a single cause.

Don't let your children learn good and bad things indiscriminately. To be sure, the bad might be eradicated in after years, but it is easier to sow clean seed than to cleanse dirty wheat.

Said a certain individual to a wag:—"The man who has raised a cabbage head has done more good than all the metaphysicians in the world." "Then," replied the wag, "your mother ought to have had the premium."

Some hearts like primroses, open most beautifully in the shadows of life.

It is only those that have done nothing who can fancy they can do everything.

WRITINGS OF WILLIAM GOODELL.

For sale at the office of the *Principia*: FOR CASH ONLY.

DEMOCRACY OF CHRISTIANITY, 2 Vols., \$1 50..... Postage 25 cts.
SLAVERY AND ANTI-SLAVERY (History of) 1 Vol., \$1 00 Postage 25 cts.
AMERICAN SLAVE CODE, 1 Vol., \$0 50..... Postage 15 cts.

OUR NATIONAL CHARTERS.

FOR THE MILLIONS, INCLUDING

- I. The Federal Constitution of 1787-9.
- II. The Articles of Confederation, 1778.
- III. The Declaration of Independence, 1776.
- IV. The Articles of Association, 1774.

With notes showing their bearing on slavery, and the relative powers of the State and National Governments. Also a summary of *Legal Rules of Interpretation and Legal Opinions*, collected from the highest authorities, is prefixed to the Constitution. AN APPENDIX contains extracts from State Constitutions, and Bills of Rights—Ordinance of 1787, excluding slavery from the Northwest Territory; also, sentiments of the Revolutionary fathers, &c.

PRICES OF "Our National Charters."

By mail, postage prepaid, by the Publisher.	Delivered at the Office; or sent by private conveyance, or express, as ordered, at the expense of the purchaser.
Single copy..... 15 cents.	Single copy..... 12 cents.
For 4 copies..... 50 "	For 4 copies..... 38 "
9 "..... 1.00	9 "..... 75 "
12 "..... 1.30	13 "..... 1.00
20 "..... 2.00	28 "..... 1.50
31 "..... 3.00	46 "..... 2.00
In packages of more than 20 or 30 copies it is generally cheaper to send by Express, (where it can be done) than by Mail. But this may depend on the distance and directness of the route, and may be ascertained by experiment, or by inquiry at the nearest Express depot.	100 "..... 6.00

For sale by WILLIAM GOODELL, or M. B. WILLIAMS, Office of the *Principia*, 339 Pearl Street, New York. TERMS, CASH, always in advance.

N.B. All postages on Books, Pamphlets, and Tracts, must be paid at our Post-Office in advance, so that we cannot answer orders, as above, without having received the postage money, as well as the price of the publications.

Also, for sale as above,

Spooner's Unconstitutionality of Slavery.

In paper covers, price 75 cents, postage 13 cts.; In cloth, \$1.50, postage 15c.

We have no books, pamphlets, or tracts for sale, except those advertised, above, and it is not convenient for us to receive orders for any others.

D. D. NICHOLSON, PRINTER, 104 WILLIAM STREET, NEW YORK.

It so of late,
of David
and eased

if we mis-
orcester, on
by adver-
ag in piece
heard an-
Dr. Cheever,
scripture in-
red illustra-
tionists who
a ballot box
t, reposed on
moral suasion
e of the war
y other mea-
er men may
will reassert
izes with the
it has been

W.
ects,

things indi-
eradicated in
man to cleanse

man who has
than all the
lied the wag
."

utifully in the

ho can fancy

ELL

Postage 25 cts.
60 Postage 25 cts.
... Postage 15 cts.

and the relative
Also a sum-
legal opinions,
to the Constitu-
the Constitutions,
slavery from the
utionary fathers,

Office; or sent
nveyance, or ex-
ered, at the ex-
purchaser.

13 cents.
38 "
75 "
1.00
1.50
2.00
3.00
6.00

AMS, Office of the
CASH, always in

acts, must be paid
t answer orders
ney, as well as the

slavery,
; In cloth, \$1.00.

for sale, except
for us to receive

ET, NEW YORK.